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SHARE OUR MESSAGE!

By Theodor Benfey

This is a summary of remarks made by the writer in the recent meetings of the Friends World Committee, American Section, and the Friends Fellowship Council at Washington, D. C. The author is assistant professor of chemistry in Haverford College.

There is a familiar verse in the New Testament whose profound significance we often miss: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." One could paraphrase it as: Let your response to God show itself in such a way, that when it is seen, men may, rather than admire you, worship the God you serve. We as Friends have gained much admiration for the work we have done and are doing all over the world. Have we succeeded in anything like the same measure, in leading those who see our work to the Lord in whose service we are?

We often imagine that it is not in good taste to tell people about our faith. We don't want to impose upon others; we want to help people without "ulterior" motives of converting them. I wonder if such sentiments are not out of place. Are they not excuses for failing to do something which we find intrinsically difficult? From one point of view it is the height of ingratitude to accept thanks and praises for ourselves, when the thanks are due rather to God. It is as if a servant sent out by his master to bring certain gifts to an acquaintance, poses as if he were the giver. Is not our case similar?

A Friend who goes out to serve his fellows, does not go with the aim of gaining admiration and praise. Surely he goes because he has seen a glimpse of a God who cares deeply for all men. And this experience makes him uncomfortable in his pleasant home and job. He becomes sensitive to the needs of his less fortunate brothers, and it is an upsurge of love in response to God's love for him that drives him out to answer a need of his time. In this response he finds joy and fulfilment, for he has found a greater measure of unity with his Creator. Surely he knows that no amount of kindness shown to him could have replaced this joyful companionship with God. Why then do we not tell people more often and with more conviction about the faith that draws us to this work?

I do not believe that the question of proselytizing enters this discussion. It is not proselytizing to announce from the house tops that God is very near and can be found; that we have found him to be a source of strength in times of trouble, and a companion with whom we can share our joys. Jesus' words remain valid: "He who hath ears to hear, let him hear." We cannot force men to experience reality, but those who have "ears to hear" will be helped to find the next step in their pilgrimage. They will become one of us, worshiping the same God, experiencing the same fullness of joy, and others who already know God a little, but who are near despair, will be strengthened in their faith till a better day dawns.

Why then are we so reticent about speaking of our faith? Partly, I believe, because we have not realized the full implications of our attitude; partly because we as Friends have inherited from our founders a suspicion of any written or spoken word about religious matters. We forget that George Fox, though he denounced the ministers and theologians of his day for following only "the letter (that) killeth," did himself write a journal and many papers and letters; was a speaker who could use convincing and convicting words, giving voice to his experience and speaking to the condition of his hearers.

Countless people are longing for a free, undogmatic, experimental Christianity such as we practice. We ourselves have been helped along our path by the written word of many spiritual guides. Now it is our turn to express our experiences, though always inadequately, to those of our own generation. For even a saint, unless he finds means of communicating his experience, cannot do more than gain admiration; he cannot sow the seeds of a devotional life in others.

We have a tremendous intellectual task, for we live in an intellectual era when men have real intellectual barriers to faith. We must find words to express our knowledge of God for we are told to worship God not only with our heart and soul and strength, but also with our mind. We must be more willing to share these expressions of our experiences with our friends in order to know whether they convey something of what we have found.

Of course all this implies that the field-worker, working in the name of the Society of Friends, shares from his own experiences the historic faith and testimonies of the Society. The extent to which this is true varies from worker to worker, but each should feel free to speak to those among whom he works, when the time is opportune, about those faint glimmerings of understanding he has gained of God and Jesus and the meaning of Jesus' life. This is far more important than any attempted exposition of the "beliefs of the Society of Friends." It is our own spiritual life alone that can kindle other spiritual life. To the extent that we can lead men to the place where God may be found, we shall be helping to bring joy and inward peace to the people of this world.

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Editorial . . .

Appraisal of Cleveland

The editor, along with twenty-five other Friends, attended the third study conference on the Churches and World Order, held at Cleveland, Ohio, March 8-11.

OVER four hundred churchmen, called together under the sponsorship of the Department of International Justice and Goodwill of the Federal Council of Churches, met at a third significant stage in the development of international affairs since the beginning of the second world war.

In Background

The first of the series of conferences, held at Delaware, Ohio, in 1942, met under the reality and the darkness of war. Nothing then could apparently be done to stop the blood-letting of the world, but the end of the war could be anticipated, and the churches turned their attention to the basis of a just and durable peace. They did not then, nor do they ever, meet as experts in the realm of international politics, nor as specialists in the economic, cultural, and psychological phases of world problems. They met then as churchmen and their voice sounded very much like the voice of the church. It was there that they wrote the "Guiding Principles" and the political propositions that a year later were called "The Six Pillars of Peace."

When the second conference was called at Cleveland in 1945 the war was ending. The questions of a lasting peace lay at the very threshold of the nations, and the churches felt an immediacy in the international drama which did not exist three years earlier at Delaware. They re-affirmed their positions taken at Delaware, but reviewed them in view of the specific problems and peoples involved in a world that would presumably soon be in the midst of peacemaking.

During the four years following that conference of 1945, centers of gravitation have developed in the political world. As surely as the North and South Poles describe our physical gravitations, so East and West represent the political affinities to one or the other of which nations large and small find themselves irresistibly drawn. It is a situation that almost denies neutrality, and denies it in more subtle ways than does a state of war. The military conflict has given way to a two-way power struggle, and the power struggle is diffused into a broad front of maneuvers and counter-maneuvers that deny a clear foreign policy. One student of international affairs calls it the "creepy-crawly" policy of the United States and gives it his blessing.

It is confusing and frustrating and creates a national atmosphere greatly different from the highly theoretical possibilities within which the Delaware Conference of 1942 was held. Again, it is different from the viewpoint of the Cleveland Conference of 1945 when the international problem could hardly be assessed in other than broad outline.

Out of Character?

Not so with the recent conference! The nation is in the very midst of the "cold chess game" where every move is presumed to have both delicacy and importance. The recent conference reflected that atmosphere. It reflected the sensitivity of diplomatic affairs.

During the last four years the fact and the meaning of the tremendous power of America has presented yet another, and largely new problem. It is a problem of great importance.

It is on this question that the conference first stepped "out of character." One could hardly discern at times that he was in a conference of churchmen rather than in one of international politicians. It was clear that the leadership of the conference anticipated no examination of the nature and kinds of power now residing in America. They were ready to assume military power as something to be used under divine blessing. Those leaders of "weight" threw that weight against all persons who challenged the pre-supposition that military power can be brought under divine guidance.

It must be said that later in the conference, and under the personal laboring of small groups of concerned persons, members of the committee appointed to edit and write the proposed statements, were quite charitable toward the minority opinions, heard them gladly, and made significant changes in the pronouncements which were later approved by the conference.

The total result, however, was pronouncements that were far from the spiritual discernment of Delaware, seven years before. In some of the statements approved by the conference the church well-nigh ceased to be the church. It stood too near the State Department, and played the part of political expediency. One need not be critical of the State Department necessarily in making that observation.

"Let the church be the church," needs to be echoed again. One prominent journalist remarked to a Friend, "How does it happen that the Quakers are the only ones in this conference who keep reminding it that the church should be the church?" The Quakers were not the only ones who made that emphasis, but it was almost appalling to note at times that the great words and phrases were not those of the church and its fundamental message, but of the secular and political world. In short, the church was often "out of character" at Cleveland.

The conference, furthermore, was poised against communism as such. It came too nearly descrying in communism an *absolute* and single enemy, rather than seeing the evil in communism, and elsewhere, and leveling its attack on specific evils. Certainly no one should expect churchmen to declare themselves

"against sin" in general and dodge the specific *sins* of nations and ideologies. They should certainly see in communism the sin that is in it, but merely to attack communism *per se* is to overlook the evil within our own system and to over-simplify our problems.

Church and Government

When a conference is made up of persons, nearly all of whom are not specialists in the field they are considering, the voice of some one whose experiences are impressive carries great weight. In such a situation many votes can be swung one way or the other by a commanding personality. It would have been practically impossible to swing the conference to a conclusion which certain leaders definitely disapproved. Certainly they did not carry a whole conference with them always, but fifty votes or less would be enough to swing the conference. These weighty persons doubtless were fair minded, but their influence was very marked.

It is desirable for the church to have a close insight on government, but it imposes on the church the caution and the urgent necessity for independence of thought and action. On the top level of our interchurch life the mind of the State Department has been in visible and audible evidence. It is a danger as well as an opportunity. The church must not be led into bondage. It is the business of the church, some one has said, to be the conscience of the state. The church must stand in moral judgment over the behavior of nations, weak though it is within itself.

Was everything wrong at Cleveland? By no means! The chief value was probably the experience which the church is developing in finding and pursuing its responsibility. It must learn partly by trial and error. As we see it, there was *error* at Cleveland but there was also *trial* — the attempt to implement the message of the church with action. Its message has much that we can approve.

Cleveland represents the serious attempt of the churches to be relevant and practical in their influence. No longer should it be said that the church is merely "against sin." It is its business to be against *sins* also and the kind which infest society and corrupt the peace of the world. It was no simple task to think and speak, as the church, without being evasive and ineffective on the one hand or becoming immersed in political machinations on the other.

The European churches would have called the conference "activist," as they tend to characterize Western Christendom. The fine balance between life and action must be found. As this writer sees it, the voice from Cleveland lacks the clear, certain gospel ring which a distraught world now needs in its confusion, but the pronouncements of the conference have much of value in them. We should order them and give them our study. By such response the church can find its true self and its peculiar responsibility.

A Message to the Churches

As Read at Cleveland

Though written in the first person singular and read by Norman Whitney, this statement represented the thinking of a minority, and was read to the conference on the Churches and World Order, held at Cleveland, Ohio, March 8-11.

WITH full respect and sympathy for the problems and purposes in the minds of those who drafted it, I am moved to express my concern that in all this discussion of power there is what seems to many of us inadequate recognition of the meaning of American military bases encircling the world, of military conscription in peace time at home, of the shrinking areas of freedom brought about by the demands for military secrecy, and the hysteria engendered by our fears.

We are met at the call of the churches of Christ in America, and in one of the supreme hours of human history to seek the will of God for men and nations in our time.

One of the basic concepts of the Christian church is universality; all men are sons of one God and brothers in Christ. Therefore, it is impossible for the Christian church to counsel the statesmen of their own country on the moral use of power in any different terms than those in which they counsel any other state, large or small, friendly or hostile.

The problem is one of the nature of the power to be used and the purposes for which it is to be employed. It is clear, for example, that the Christian Church can advise all countries alike to use their power to feed the hungry, heal the sick, comfort those in distress, and help all men to grow in favor with God and man.

Likewise the counsel of the church regarding the use of police and military power must also be of universal application. We cannot say more or less about the use of Russian military power than about the use of American military power without, ourselves, accepting the idea that the ends justify the means, which we vigorously repudiate when used by communists.

In this dilemma, we are driven to the conclusion of Jonathan Dymond which has been before the Christian Church since 1823 that "war must be wholly forbidden or allowed, without restriction to defense; for no definitions of lawful and unlawful war will be, or can be, attended to. There is no hope of an eradication of war but by an absolute and total abandonment of it."

Practically, this means that we call on all nations, and especially our own, being first in power and hence in responsibility, to launch at once a vigorous and dynamic effort for universal disarmament under international inspection and control.

This is to encounter almost insuperable obstacles and to incur the gravest risks. But to do less is to expose all mankind to the admittedly unparalleled disaster of atomic and bacteriological warfare.

Again, practically the circle of mutual fear and suspicion must be broken by acts of trust and confidence. It means that the processes of change by peaceful means must never be abandoned.

The churches' greatest service is to be alive in and demonstrate the power of a higher order of life than that of the secular society about it.

This is the task of the church to which we call ourselves and all men everywhere.

New Protestant Reformation

By R. Frederick West

WE are in the midst of a new Protestant Reformation. Perhaps it is the most significant movement of our time, but it receives little notice from the secular press.

This new Reformation is penetrating the Inter-seminary Movement, college and university campuses, laymen's leagues, missionary organizations, the Federal Council of Churches, and the growing World Council of Churches. It is reflected in recent literature, theological discussion groups, and church commissions.

Like most profound religious awakenings, ours responds to the basic spiritual hungers which have been intensified, not appeased, during a period of shallow religious prosperity. Before the economic depression of the 1930's and the world-wide violence of the 1940's, institutional Protestantism became too smug and secure to fathom the basic issues of life. An easy intellectualism, a comfortable materialism, an extravagant sectarianism, and an indifferent tolerance had softened the still small voice of self criticism within the ranks of a spiritually undisciplined Protestantism.

Now Protestantism knows what it means to face possible collapse from pressures without and weaknesses within. Conventional Christianity has been tested by a pagan culture which is organized as though God does not exist and by its own tendency to be organized as though it were a substitute for God. We have freshly learned that true prophets, apostles, and witnesses of the Spirit never share a divine message because they are comfortable or eloquent. They witness effectively when their consciences are disturbed and when the foundations of society and conventional religion are shaking.

Thus Protestantism is producing a vital Reformation again. This is seen in its new sense of mission and genuine commitment to the principles and spirit of Jesus in every area of life. We had been self conscious. Now we are self critical with a sharpened Christian conscience. Instead of vainly proclaiming what *"the world"* must do to meet the demands of "our church," we are humbly asking, "What does the Lord require of *us?"* and "how long can the Lord trust a worldly church with Christ's mission?" Instead of exhausting our spiritual energies in explaining *what the Bible does not teach* and *what we do not believe today,* we now ask, *"What does God Teach us through the Bible"* and *"What must Christians believe?"*

Dr. West is chairman of the Department of Religion, and Edgar H. Evans professor of Bible and Christian Religion, Wabash College, Crawfordsville, Indiana.

This is a significant move toward deeper spiritual discipline, personal faith, and group commitment. We have learned that a Christian faith which promises much, and demands little, becomes like salt which loses its savor.

This Reformation is producing a realistic and positive Christian message, leadership, and commitment among its followers. It is producing vital and readable literature which combine knowledge, insights, and an active faith for our day. Samples of its literature are available in D. Elton Trueblood's *The Predicament of Modern Man, Foundations for Reconstruction,* and *Alternative to Futility* (Harper and Brothers); James Nichols' *Primer for Protestants* (Association Press); and the recent Inter-seminary Series written by thirty-two churchmen from many Protestant traditions. In Biblical scholarship, this is demonstrated in G. Ernest Wright's *The Challenge of Israel's Faith* (University of Chicago Press). In arousing Christian responsibility toward the use of material possessions, *Christianity and Property* (The Westminister Press), edited by Joseph F. Fletcher, is a worthy example.

Several characteristics of the new Protestant Reformation are worth listing. Among them are these:

This is an ecumenical movement. Robert S. Bilheimer describes it as the "Ecumenical Reformation." It cuts through all sectarian, creedal, racial, national, and ceremonial barriers. This new movement within Protestantism differs radically from the individualism of the sixteenth century Protestant Reformation, although it re-interprets most of its lasting principles. Instead of multiplying new sectarian churches, its members and leaders represent a growing Christian fellowship and spiritual unity in the universal church. Although organic splits still occur within Protestantism, fewer people break off from the larger communions of modern Protestantism, and significant organic unions of large numbers of Protestants are taking place. The old denominational rivalries are dwindling among informed Protestants in behalf of a greater common allegiance to Christ.

This is a Bible-centered movement. It partly results from a penetrating self-critical search for lasting truths and religious principles in the Holy Scriptures. These Protestants are not using the Bible as a weapon for controversy, but as a lamp unto God's paths of righteousness, truth, and mercy.

This is a church-minded movement. It involves a growing appreciation for the Church as a believing, worshiping, and sacrificing Christian fellowship. Instead of being regarded merely as another sociological movement and human convenience, the Church is seen anew as a new creation and fellowship of God at work in the world to reconcile men unto Himself.

This is a vocational-minded movement. It is re-applying the lasting Protestant principles of the sacredness of all callings and the priesthood of all believers before God. All helpful occupations are being measured under the common standard of Christian faith as opportunities for all men to express their love toward their human neighbors daily in every walk of life. The daily work of the Christian laborer, manufacturer, farmer, scholar, minister, or pilot is an equal religious calling before God to serve Christ.

This is a devotional movement. It prizes Christian worship and spiritual disciplines. It not only encourages genuine public worship, but is equally concerned with private and family worship. This does not mean a sanction of cold formalism, but a growth of a warm devotion.

This is an educational-minded movement. It accepts a new aggressive responsibility for Christian education in the school, the college, the home, and the church. These Protestants are no longer content to isolate Christian education as a Sunday and an impersonal affair.

The new Protestant Reformation is still a minority movement of convinced Christians, but its influence cannot be measured in numbers. It is producing a greater Christian faith, more faithful lives, and more devout daily work. Within organized religion, the movement measures itself in the lasting light of Jesus' rebuke to a smug and old religious institution, "Full well do ye reject the commandment of God, that ye may keep your tradition." (Mark 7:9).

Message From China

Forty Years in Retrospect

By William W. Cadbury

William and Catherine Cadbury, for many years missionaries in China, are now in America. Here William Cadbury helps us to "feel" the spirit of the Chinese people.

WHEN my Monthly Meeting in Philadelphia endorsed my concern to move to Canton, early in 1909, there were many misgivings among friends and relatives as to the wisdom of this radical step. Looking back now over the years, I have no regrets and feel that had I to do it over again I should follow the same course.

I

What were the objectives in view in coming to China? The watchword of the World's Student Volunteer Movement was the "Evangelization of the World in this Generation." We young men and women were to find and train the leaders of the new crusade which would transform the people and build a new China. Had not John Hay, the American Secretary of State, declared in 1900: "The world's peace rests with China, and whoever understands China socially, politically, economically, or religiously, holds the key to world politics during the next five centuries"?

Modern education was to be fostered through the Christian colleges, just then coming into being, in the north, east, west and south, and from these Christian colleges would come the Christian leaders of the Chinese church.

Medical education, almost non-existant, was to be developed on the highest level for the training of China's doctors. Democracy and the freedoms, based on Christian principles, were to replace the corruption and oppression of the old Manchu state.

How presumptious, I was told, to believe that in one generation the three-thousand-year-old civilization of 450,000,000 people could be so altered as to attain even a fraction of this ambitious program!

At Lingnan University, then called the Canton Christian College, the foundation stones were already laid. Here a group of young American men and women, just out of college, were carrying on a boarding school for Chinese boys. A half-dozen Chinese girls, with careful supervision, were also permitted to attend classes with them.

As time went on and to some of the more capable graduates responsibilities were given; the germs of a college began to appear. Then departments of education — arts, science, agriculture, engineering, medicine, and theology— emerged until we had a full-fledged university. Leading positions were gradually assigned to Chinese professors and now for more than twenty years the President and the majority of the Board of Directors have been leading Chinese from Canton and Hongkong.

II

Thus, from the vantage point of this and other Christian universities, we were able to watch the marvelous changes that have taken place in this country through the years. The transformations that we have witnessed have in part been fostered, and in part hampered, by the great political upheavals that have occurred.

In thirty-eight years there have been three major revolutionary movements: the overthrow of the Manchu Dynasty in 1911; the first rise of the communists, backed up by the Soviet Union in 1925; the Japanese invasion, 1937 to 1945; and now, in 1949, a fourth, which I am not at present prepared to define but which is certainly a great civil war, comparable to that of 1911. These internal conflicts were influenced from without by the two great wars, to a slight extent by the former, but very vitally by the latter.

As a result, the attitude of Chinese toward the peoples of the West has undergone r a d i c a l transformation. From the old point of view that the westerner could never be wrong, this disillusionment has now become almost complete, and confidence in the foreigner has gradually fallen. On the other hand, the arrogance and cocksureness of the post revolutionary period was severely hit by the Japanese war, and has now largely disappeared in the miserable collapse of all responsible government.

From the point of view of a social revolution there have, however, been great advances and in no way has this been more evident than in the broadening outlook for women, and in the full emancipation. At the present tim woman has a large place in the educ tional, cultural, social, and even in th political life of the nation.

While the Christian colleges hav maintained their high intellectua standards, the same cannot be said o the Government universities whe strikes and political interference an nepotism have in many cases unde mined the main objectives. Origina contributions to science and learnin are therefore conspicuous by their a sence.

III

Last New Year's Day I called on a old Chinese medical friend of min Dr. Chan Hin Fan. He and I both a rived in Canton in 1909 and we wer both intent on a common purpose, th establishment of a medical school. Ou objectives have been realized. Dr. Cha was a pioneer in the opening of th Kwong Wah Medical College.

Our Linknan Medical College ha had a slow and somewhat checkere career. Many schemes were worke out only to be later abandoned. At th present time, however, our Lingna School, with its three affiliated hos pitals, the Canton, the Hackett and th Canton Central, is second to none i China. To be sure this is, perhaps, onl temporary because of the serious dis ruption of medical education by th present civil war, and the fact that i recent months Canton has remaine practically immune, whereas the work of the leading medical schools of Pe king, Nanking, and Shanghai hav been disabled by the uncertain condi tions there. We have been fortunate moreover, to secure in Canton severa leading specialists, both Chinese an missionary doctors, from other cities in China and so have built up ou faculty to the highest point of efficiency and have an enrollment of two hun dred and fifty students, the highest i our history.

Forty years ago there were only tw or three well-trained Chinese physi cians in Canton. Today there are ove eight hundred doctors of western med icine. Undoubtedly medicine is one o the most popular courses for both men and women in China at the present time and unlike other specialists the

graduated doctor usually sticks to his profession through life. In the larger cities, skilled specialists in every branch of the healing art are to be found.

A generation ago the church was almost wholly dependent on the foreign missionary. Beginning with the disturbances of 1925, the number of missionaries greatly decreased. Then with the coming of the war, foreigners were driven out of occupied areas, or had to surrender all contact with the Chinese because they were confined in internment camps. Now with the communists gradually extending their stranglehold over all the country it seems probable that serious restrictions will be placed not only on the activities of the foreigner but also on Christian education and the church, but there is undoubtedly enough vigor among Christians to carry on even though they must, as it were, go underground.

In our Christian community at Lingnan, including the student's Christian Association, there is a strong nucleus of men and women who are devoted to their ideals. Some may believe that Christian service is sufficient without the spoken message. This is true to some extent, but I firmly believe that unless Christian men and women can meet together in worship there will be little hope of growth in the church. In Lingnan, we are closely knit together by our community church, students, staff and workmen in larger and smaller groups, for worship and prayer together, and are inspired to greater Christian service.

IV

If we had ever suspected that our life in Canton had been in vain, these thoughts were fully dispelled by the most heartfelt and touching expressions of our Chinese friends during the weeks before our departure.

Catherine and I had many contacts because of the varied types of work in which we were most actively engaged. There was the Lingnan Industrial School, or orphanage with its committees, the directors, staff, and the two hundred orphan children; the Lingnan Community Church with its three groups, the faculty, the students, and the staff, and workmen and villagers; the Kwangtung International Relief Committee, with the thousands of men, women, and children who had been helped by relief supplies, including food, medicine, and clothing from many sources, especially the various Red Cross Societies, Direct China Relief, and the American Friends Service Committee.

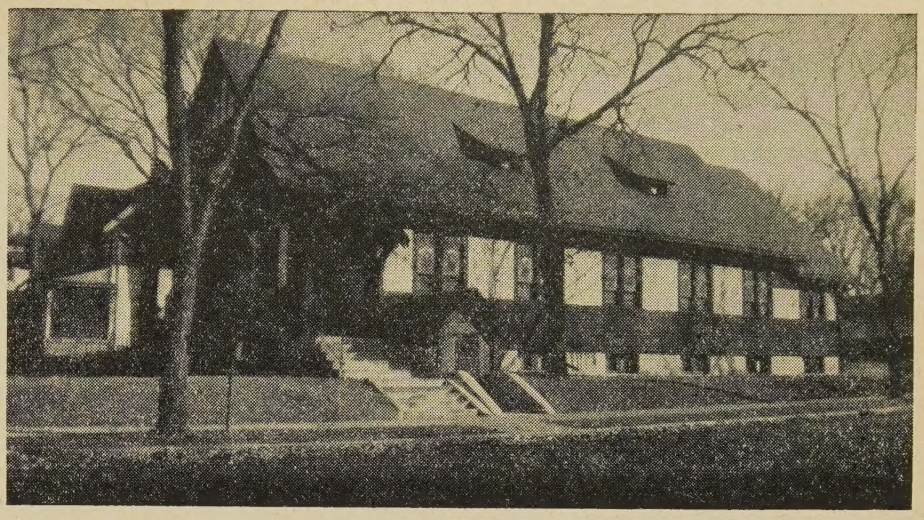
Medical colleagues in the hospital and medical college, doctors, nurses and staff, medical students of two generations, and countless patients who had been under our care, especially a leper patient who had been cured and who pushed her way on the boat to bid a last farewell, besides our colleagues of the university staff, and former students over forty years, and finally Chinese, American, and British friends all pressed to say good-bye.

Men, women, and children, all of them our dear friends, vied with each other to show their love and affection with gifts and dinner parties, the presentation of scrolls and a hundred other expressions by word and action of how closely we were knit to them.

Finally, when the day of our departure from Canton arrived, more than a hundred friends came to the steamer to bid us good-bye, and the orphans joined in singing: "God Be With You Till We Meet Again."

We felt it a touching testimony. Whatever may be the weakness in China's official structure, the Chinese themselves are fundamentally a sound and reliable people and someday they will have the government that they deserve. For friendship and loyalty through times of stress and failure, as well as in success and triumph, we could ask for no better fellowship than has been ours through these years.

NEW FRIENDS MEETINGHOUSE AT MINNEAPOLIS



Looking forward to a program of expansion and growth, Minneapolis Meeting has acquired the Lake Harriet Lutheran Church, located at 44th and York, in southwest Minneapolis for a price of $32,500. This move is in keeping with a forward looking program for Friends in this city. Possession date has been set for some time next fall. Until Friends can get into their new building they are meeting on the fifth floor of the Y. W. C. A. in downtown Minneapolis.

It has been felt for some years that the old location and church plant were wholly inadequate for the type of activity that would mean any future for Friends in this area. Inadequate facilities and the prospect of major repairs, prompted Friends to look for a new location that would provide the needed room and equipment for carrying out a program of Christian service.

The building is located on three city lots, just one block from two street car lines. The interior of the church has been newly decorated within the last two years. There is a new roof on the building, and the heating plant, which is gas, is in excellent condition. Ample space is also provided for a pastor's study and office.

This new location will put Minneapolis Meeting on the growing edge of the city. With an adequate program of outreach and activity in prospect, Friends are preparing for growth in spirit and numbers.

Richard P. Newby is minister of the Meeting.

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According to an estimate by the American Business Men's Research Foundation the total gross loss to the public, due to liquor, is more than $90 per capita. This makes the $13.78 per capita the liquor interests boast of paying back to municipalities, states, and the Federal Government in taxes look small indeed.

QUAKERS SPEAK FROM WASHINGTON

In Government and other circles of the Nation's Capitol, there is an increasing interest in making the capitol exemplary in democracy. Here the Quakers speak.

Members of the Religious Society of Friends (Quakers) in Washington have called for a "prompt and friendly" lowering of the discriminatory barriers in schools, employment, transportation, and "public meeting places of all kinds." These conclusions are contained in a statement recently drawn up and approved by the three Friends Meetings in the Washington area. The declaration is based on the belief that "we are all brothers and children before God," and reaffirms a "fundamental faith in the worth and dignity of the human soul." The statement also notes that Friends' meetings for worship have been enriched by the participation of members of many races and creeds.

Fundamentally democratic in belief and practice, the Quakers have no high ecclesiastical official by whom statements of doctrine and of practice are made. Such statements are made by the united action of the members in regular business session. The Friends Meetings which have adopted this statement are the Alexandria Monthly Meeting of Friends, the Friends Meeting of Washington, and Washington Monthly Meeting of Friends. The text of the statement follows:

"We are living in times that challenge our capacity for growth. Our convictions lead us to approach the opportunities and problems of these times in the light of certain religious principles. It has been the deep-rooted belief of our Society, expressed again and again during the past three centuries, that we are all brothers and children before God, before whom our petty differences fade away. We affirm again our fundamental faith in the worth and dignity of the human soul and our steadfast opposition to systems and to practices which subject the human spirit to indignity. We have often found our worship enriched because people of all races and conditions share our fellowship.

"We believe that discriminations based on color or race or origin or sex have no place in a society motivated by religious and democratic ideals. Unfortunately, in our American society, practice too often contradicts principle. We welcome, we support, and we urge prompt and friendly lowering of discriminatory barriers in education, in employment, in transportation, in public meeting places of all kinds, and in the exercise of the full rights and duties of citizenship."

NEW ENGLAND CIRCUIT RIDING

With James A. Coney as pilot and chairman, Errol Elliott, secretary to the Executive Committee of the Five Years Meeting, recently visited seven different Meetings in New England Yearly Meeting, speaking to ten different groups.

The trek began with the Meeting at New Haven on the Yale University campus, in which the history and present facts regarding the Five Years Meeting were reviewed and discussed. In the evening, a meeting with nearly seventy-five young people at the Cambridge Meeting, near the Harvard University campus, was held. The subject, "The Meaning and Relevance of the Friends Peace Testimony," was presented and discussed.

On Monday evening a meeting was held at New Bedford meetinghouse where Charles Mesner is serving as pastor. "Building the Church" was the subject of the evening. Tuesday presented the opportunity of meeting with the missionary women and with the Permanent Board of the Yearly Meeting on affairs and services of Friends through the Five Years Meeting.

Gonic, New Hampshire, Meeting on Wednesday; Providence, Rhode Island, Meeting on Thursday; and Woonsocket, Rhode Island, Meeting on Friday brought the visiting team in contact with a goodly number of interested Friends. In these Meetings an interpretation of the gospel message and of the work of Friends were considered. Russell Brooks is minister of the Meeting at Woonsocket.

On Saturday, the general meetings of the Area Service Committees at Cambridge offered additional information to the travelers.

The series concluded with a meeting for worship on Sunday morning at Oak Street Meeting in Portland, Maine, and a Quarterly Meeting representative gathering in the afternoon. Lindley and Corona Cook have served these two Meetings, Forest Avenue and Oak Street, for several years.

As for Friends in America, New England is where they all started, then spread to the South and finally across the Continent, and then back again till their efforts spread to many parts of the earth.

The total evil of war and the atomic bomb should be challenged by the total Christian way of life.

NEW QUAKER SCHOOL

According to the Burlington, Vermont, *Free Press,* in the historic township of Plymouth in Vermont, a new school is being opened in the Fall of 1950 and will be operated along Quaker lines. It is being backed by Quakers and others who cherish the traditions of Quaker education.

It will be known as "The School at Plymouth, Inc.," and will be designed for an enrollment of two hundred boys and girls, from eight to eighteen years of age, including thereby both primary and preparatory work. It will feature a working farm, several types of small industries, and business enterprises, according to reports. Kenneth B. Webb of Woodstock will be the principal.

The founding committee of Vermonters and Quakers, formed to assist in the establishment of the school and to seek funds through a national appeal, includes: Ernest M. Hopkins, Montpelier, president National Life Insurance Co., and former president of Dartmouth College; Earle Newton, Montpelier, director Vermont Historical Society; Fred Smith, Burlington lawyer; Dorothy Canfield Fisher, Arlington.

DEDICATION AT FAIRVIEW

Fairview Friends Meeting in Wilmington Yearly Meeting is a genuinely rural Meeting at a crossroads in the open country. It is a growing, thriving Meeting in one of the best agricultural areas of the mid-west. Recently, John C. and Wanda Harvey went by concern and call into the pastorate of this Meeting with a distinct idea in mind.

The community, already moving forward, has accelerated its progress and recently added in a brick addition, four rooms. These rooms are designed for Christian education and recreation. This is important, for the Meeting is full of children and young people. The rooms also lend themselves to kitchen and dining room facilities.

On Sunday, March 20, the dedication services were held and the remodeled and redecorated building was presented by Arthur McCoy, clerk of the Monthly Meeting, to the large assembly of Friends. Clyde Rogers of the Ohio Council of Churches gave the dedicatory address. Stanley Hamilton, director of the Rural Life Association, Richmond, Indiana, was the speaker at the morning meeting for worship. President Samuel Marble of Wilmington College participated in the dedication.

"Great truths are portions of great souls,
Great souls are portions of Eternity."

From Our Readers

THOSE PILLARS

Editor, THE AMERICAN FRIEND:

To a Quaker who appreciates real value, what a welcome visitor is the bi-weekly coming of our AMERICAN FRIEND paper. We love and honor it as a link between us. Every time it comes it sings its song—"Blest be the tie that binds." Its topical arrangement of departments attracts, informs, and inspires us. Editorials, timely topics, poetry, Sunday School lessons and news from the field all being welcome to a seat at our fireside, with the notices of marriages and deaths as vital statistics telling of progress and decay. And now the new departure—a welcome one, the pictured front page. The current issue (March 3) is a most delightful example. A study in pillars. What a picture to inspire and uplift!

Thanks to the conceivers of ideas, one and all. We congratulate our three stalwart friends to be thus favored in representing so forceable a comparison with their virile "stand-up-tiveness." David, Katherine, and Clyde are midst the material pillars of the Guilford College library, temporal pillars that uphold, make safe and are ornamentally attractive, but which some day will crumble back to dust. But they are living, human pillars that sustain, quicken, serve and guide; whose spirits know no crumbling to dust, but match the eternity of the stars with timeless endurance.

I am very familiar with the place where these are standing and know of no institution among us more worthy and deserving of all kinds of support than Guilford College, North Carolina. As much as any other, it is universally ours by the graciousness of divine-human inheritance.

As for pillars, how badly we need them, strong upholders of home, church, and state now and for the time to come. Pillars of replacements for the ones removed. Our losses are great, the ranks are rapidly thinning.

When my AMERICAN FRIEND comes, the first thing to which I turn is the list of deaths to see who next has slipped away. Ten departures were recorded in the previous issue. They are going home one by one. More and yet more lonely am I these days. Having been a recorded minister for fifty-three years, I have noted the departure of those ministers of my age and time, strong pillars of the church, with us no more.

In recent years and very recent months the following ministers have taken leave for the upper realms. Charles E. Hiatt, Rufus M. Jones, Sylvester Jones, William S. Kitch, Lewis W. McFarland, Fremont B. Milner, Aaron Napier, Richard Newby, Morton C. Pearson, Errol Peckham, Joseph Peele, William J. Sayers, Edgar Stranahan, Tom A. Sykes, and Nellie Wood Whitman. And a little farther back our beloved editor and friend, Walter C. Woodward. Pillars they were, each strong in his own possession of bestowed talent and acquired gifts. They were sustainers of high ideals, torch bearers of the true light, and comforters by the way. Every one was my contemporary and friend. They, being dead, yet speak through the power of our memory to recall. I have held, of late, silent meetings when some one of them and God were present. I have reviewed past contacts and experiences with them; recalling an event, a happening unusual, a joke or a sermon, a visit, or a special kindness not forgotten.

Right after Rufus Jones passed on I had one of those silent meetings with him in sacred memory. We reviewed the scene in early October, 1927, on the opening day of the Five Years Meeting. Rufus met me in the aisle of East Main Street meetinghouse and with his hearty hand clasp, said, "Edgar, I'm so glad thee is here, right where thee belongs among thy friends." He knew I had buried my beautiful wife four days before.

One shall be taken and the other left, and I who am one of a very few of that set of men left, I join the remnant of the bereaved families of these my friends in mourning their loss and in thanks for having them with us so long and so helpfully.

Friends, are we as kind as we should be? As thoughtful as we might be in Friendly care and comfort. Are we pillars that support, sustain, and bear each other's burdens in the tenderness of love?

J. EDGAR WILLIAMS
Madison Lennox Hotel
230 Madison Ave.
Detroit 26, Michigan

UNITED SERVICE BUDGET RECEIPTS

Baltimore	$ 2,854.28
California	230.50
Canada	110.00
Indiana	25,984.08
Iowa	18,219.47
Nebraska	1,849.72
New England	3,146.99
New York	1,863.88
North Carolina	4,123.64
Western	17,907.07
Wilmington	4,124.24
Kansas	1,100.87
Other Sources	1,737.35
TOTAL	$83,252.09

LAST CALL!!

Friend—have you paid to your Monthly Meeting Treasurer that extra amount you intended for the United Service Budget?

Monthly Meeting Treasurer—do you have on hand any funds for the United Service Budget which should be in the hands of the Yearly Meeting Treasurer by this time?

Yearly Meeting Benevolence Treasurer — have you checked with Quarterly Meeting Treasurers to see whether you have all the funds that are forthcoming for United Services now?

March 31 is the last day in the Five Years Meeting fiscal year of 1948-49. The books will be held open a few days beyond March 31, for late returns. By that time all funds intended for the $119,800 needed for this year should be in the hands of the Treasurer at 101 South 8th Street, Richmond, Indiana.

Let us all make special effort right now to do what is necessary in our particular case to get all available funds into use immediately.

ACT AT ONCE! GATHER THE FUNDS!

Send them on to

The Five Years Meeting Treasurer

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Chronicles of Old Salem: *A History in Miniature.* By Frances Diane Robotti, Salem, Mass.; Amelia E. MacSwiggan; 1949; pp. xi, 129; $2.50.

The subtitle of this book might lead one to expect a capsule narrative of Salem, Massachusetts, *a la Readers' Digest.* Actually the method of the book goes back to a far older tradition, for it is written in the form of annals or brief notices of events arranged in the order in which they happened, year by year, without any effort to trace significant trends over longer periods. Mrs. Robotti announces that "a major historical work on Salem is in course of preparation"; perhaps this represents the skeleton of that projected book. The annalistic treatment results in what the Foreword describes as "a compact assortment of facts and data" concerning Salem from 1626 when Roger Conant and his associates from Cape Ann settled at Naumkeag (or rather from 1000 A.D. when Leif Ericson is supposed to have visited the North American coast!) to 1932 when sirloin steak sold for twenty-five cents a pound, Franklin D. Roosevelt carried the city, and Salem acquired its first permanent Post Office. Among the superabundant facts are a number relating to the Society of Friends. In 1657, five Quakers were whipped through the streets, but despite this treatment the town could be described six years later as "a nest of Quakers." Two centuries later an exodus to Lynn and other communities was under way, and by 1948 we read that there are no active members of the Society of Friends in the town.

FREDERICK B. TOLLES

Thirty Stories I Like to Tell, by Margaret W. Eggleston; Harper and Brothers; 140 pages; $1.50. For parents, teachers and ministers, here is another book of stories by a successful writer of stories. They are "for young people," but are adaptable to all ages. They are not only interesting, but well told.

Reinhold Niebuhr, Prophet from America, by D. R. Davies; the Macmillan Company; 102 pages; $2.75.

This treatise on the leading American theorist of contemporary Christian thought is written by an English churchman. It is thereby of additional interest to American readers. Niebuhr is a theologian, but not merely in the abstract. His theology comes out of a furnace of affliction and has the essence of human hunger, defeat and joy in all that he has to say about God. He is a theologian with a social passion. That is the import by the author of this book.

A Picture Dictionary of the Bible, by Ruth P. Fry and illustrated by Ruth King; Abingdon Cokesbury Press; 64 pages; $1.50.

Make this little book, illustrated well in black and white, a part of your children's library. It is a source book, well prepared on the level of the small child. It is a type of book not too common but needed.

Born 1925, subtitle, "A Novel of Youth," by Vera Brittain; Macmillan, New York; 320 pages; $3.50.

American writers will make a tremendous stride forward when they learn self-restraint. Here is entertaining writing because the characters are human. They are persons. They tire, become discouraged, are again happy, have ambitions and mixed motives. Without garbage-can sordidness, there is frank realism. The greatest drama is found in the real life of persons. The theme is the struggle between the generations of parent and child. Without preaching, it comes to grips with moral decisions, and without a wishy-washy "they lived happily ever after" ending, you close it, feeling glad you've shared their lives, and determined to live to your best.

WILLIAM MERTON SCOTT

APRIL LAKE

By fallow fields the path runs to the edge
Of a clear blue lake whose shallow margins hold,
Imprisoned in their tideless confines, tall
Marsh cat-tails, while slim willows—suave yet bold—
Sweep idly o'er the rippling surface their
Fringed trailing tresses, sweet as a young girl's hair.

Blithe sycamores drop endless curling scrolls
On tremulous reflections of the cream—
Splotched surfaces of broadening trunks, now bared
To April's breeze. The talkative little stream
That feeds its waters to the hungry lake,
Tunnels a secret cave for the muskrat's sake.

Where very soon the waterlily pads
Will hold pale-petalled loveliness above
The slimy bed that binds their tender feet,
The wild duck and his mate renew their love,
And gather strength for their northward flight together,
Rising in joy to drop one blue-tipped feather.

Oh, lovely lonely little lake in spring,
You're made for breeze, and tree, and flower, and wing!

MARY BYRD GRAVER

ONENESS

A cosmic triangle: God, Other People, and I;
Not entities standing apart, each surrounded by space
Where no care passes through. No, adventurous sharing is ours,
Gallant, transforming, no matter the creed or the race.
In this flowing triangle of love, of my life I give part,
And the tide's sure return washes happiness into my heart.

MARY BYRD GRAVER

THE GROWING-DAY

The Spring, the Spring has come,
Turning the night of snow
To gay delirium
In pianissimo.
Now is the growing-day,
And skies are whispering
The warm news of delight.

Once more this globe rolls gay,
Rolls proud: a magic thing
Basking in mother-light.
The fields, the fields give birth:
Flowers and jocund grasses
Leap up! and on the earth
Leap boys and tiny bright lasses.

DAVID J. LYTTLE

The Sunday School Lesson

For April 10 — Jesus' Ministry in Perea

Luke 9:51; Mark 10:13-16; 10:35-40; 10:45

This might be called a lesson on the secret of greatness. Although two stories are related they are both about the Disciples and their attitude toward the work of Christ and the Kingdom of Heaven. In these Disciples we can, in a large measure, see ourselves and our generation. We are separated from them by nearly two thousand years, but we are not far removed in terms of our attitudes.

There is one vantage point which we have today that they did not have. They thought of the Kingdom of Heaven as an earthly restoration of the faded glory of Israel. It would be a physical government with positions open to the favored few. Now we know that the Kingdom Jesus talked about was not a Hebrew State, but our ambitions are not greatly different from theirs.

A graphic picture of human organizations today would be a pyramid—strata of ascending, narrowing levels until one man alone sits at the top. In industry, the worker aspires to a higher level, not primarily because it pays more, but because it gives him recognition. Being recognized by his fellows, he has a heightened faith in himself. The same spirit prevails in school, church, and civic affairs to a large degree.

This desire for advancement is not wholly bad, not if something more important is retained—the recognition that great service is real greatness. Many persons who have stayed in the "ranks" render a greater service than some who have been advanced or have been recognized. "He that is greatest shall be servant of all." There is no greatness in mere recognition.

The ambition to be great must be undercut by the realization that such striving is self-defeating. No one can render great service who spends his time seeking recognition. It is self-forgetfulness—being "lost" in great work that really counts. When one is thus lost he is really found—discovered.

Probably the deepest hunger of the human heart is to feel that one really "counts." No one should feel insignificant, for when he does the central nerve of life is cut. We can all be significant; each in his own way.

When we find the natural wonder and response of little children, then we shall cease to strive and shall simply surrender ourselves to the great work that needs doing, and there is nothing really great that does not square with the Kingdom of God.

Questions:

1. What is the basic reason for most human controversies? In the church? In the community?
2. How would you apply this lesson to the problems of labor and management? To the struggle for power among nations?
3. America has great power, great recognition in the world. Is there danger in it? Why? Might America become feared or even hated if we are not humbled?
4. What are the truly great things in life?

E. T. E.

For April 17 — The Reality of Eternal Life — Easter

John 5:25; I Corinthians 15:20-26; II Corinthians 4:16-5:1

The most profound sense in the human heart is the sense of the eternal. One translation of the word Jehovah or God, in the Old Testament, is "The Eternal." Man can distinguish somewhat between the temporal and the eternal; between the temporary and the everlasting; between the fad or fashion of the hour and the enduring—the eternal.

Tennyson caught the idea and sang,

"Our little systems have their day;
They have their day and cease to be.
They are but broken lights of thee,
And thou O Lord, art more than they."

We must let the eternal break through into our lives. When Jesus came, the eternal broke into time; a new measurement came into being; a new set of scales were given men and their values were re-appraised. The "earthly" was penetrated by the "heavenly."

Jesus came to us from the eternal love of God and through that eternal love he rose again. The "earthy" contrivances of men could not destroy love with a spear, or nail it to a cross. Bodies may perish, but the eternal spirit is "not of this world," though in it. Jesus came to redeem men from the "earthiness" that binds them. He died that they might live. Blessed are they who really see, repent, and believe. "As in Adam all die, even so in Christ shall all be made alive." Life will not be found until we see that it is spiritual, as found in Christ and, being spiritual, it is eternal.

There is always need for a song of victory before a victory is won. It is the song that sustains us and helps us toward triumph. There is always an atmosphere of discouragement in the world, if we look at present conditions, but if we look more deeply into life we can see signs of hope. Men live by hope—the belief, for instance, that war is not inevitable; that men must not always fear; that earth can be a good earth. Christian faith in God, as revealed in Christ, accepts God as undefeated, and love as his chief attribute. If that be true, conflict and fear is on the losing side.

This is Easter and our risen Lord is the symbol and dynamic of our faith. Let us find the areas of our present-day life through which victory can come. He is risen, and we may rise with him in newness of life.

Questions:

1. Should we distinguish between "life" and "spiritual life"? Is *real* living, spiritual living?
2. Why must Calvary and Easter be seen together? What respective part have each in our redemption? Can we see suffering and victory as a part of life, here and now?
3. What elements of hope can be seen in our world situation today?

E. T. E.

Does your class know about the "Bundle Subscription" to THE AMERICAN FRIEND? For ten or more copies to one person who makes one remittance the subscription price is $2 each. The copies can be distributed on a Sunday morning. Write THE AMERICAN FRIEND, 101 South 8th Street, Richmond, Ind.

YOU CAN HELP!

Threatened legislation would raise the postage rates on second class and fourth class mail as much as 500% within a few years. For church publishing houses whose work is strictly on a non-profit basis this is well-nigh ruinous.

Sunday school literature and church periodicals would suffer heavily under this unprecedented burden. Not to raise the rates would, of course, mean subsidy indirectly through taxation. But while we are taxing to maintain a huge armaments program, among other things, why on the other hand, should not this moral and spiritual service be encouraged by government.

Readers and users of church materials who want to do so should write their own Congressman and "The Honorable Tom Murray, Room 213, House Office Building, Washington, D. C." encouraging them not to pass H. R. 2945.

Friendly Life — Far and Near

John I. Wright will be the guest minister for a week of pre-Easter Meetings at Amboy, Indiana, Friends Meeting. Logan Smith is the pastor.

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Pueblo, Colorado, Friends have moved into the basement of their new building and hope to occupy the rest of the building by Easter.

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Arthur and Westine Shufelt are visiting in California. While there, they are conducting seminars on "Indians of the Southwest." Their home and work is with the Indians of Oklahoma.

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John Retherford, minister of Courtland Avenue Friends Meeting, in Kokomo, Indiana, Western Yearly Meeting, will visit Friends and Friends Meetings in Cuba and Jamaica. He will be there during the Month of May.

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Gerald Bailey, English Friend and well-known to many American Peace workers, has resigned from his work with the National Peace Council. His work has been largely that of coordinating the work of peace groups.

* * * *

South Chicago Friends are dedicating their new meetinghouse, 108th Street and Artesian Avenue, on March 27. Alexander C. Purdy brought the dedicatory address. Russell Rees is minister of the Meeting.

* * * *

Robert Peelle, Friend of Sabina Meeting, Wilmington Yearly Meeting, was recently elected president of the Farm Bureau for the State of Ohio. Rural Ohio is said to have one of the best farm organizations in the nation.

* * * *

The enrollment at William Penn College, Oskaloosa, Iowa, is two hundred and forty for the second semester. Plans are under way for the Summer School, the enrollment of which will consist chiefly of Iowa public school teachers.

* * * *

Claire Street of New Providence, Iowa, a non-registrant, will soon go to India for service under the American Friends Service Committee. His father, Guilford Street, is minister of the Honey Creek Meeting, near New Providence.

* * * *

Arthur Brinton of the George School faculty will accompany nine students, two alumni, and a visiting German teacher, Ernst Koetter, back to Mr. Koetter's school in Germany this summer where the group will take part in a work project to help rebuild the partially destroyed Dusseldorf boy's school.

* * * *

Friends dedicate your improvements! At least that is the example set by Union Street Meeting in Kokomo. After a beautiful redecoration and improvement program the Friends of this Meeting will have a thanksgiving meal together and a fitting program following. Norman E. Young is minister of the Meeting.

* * * *

Kenneth and Elise Boulding will travel in Europe from March to September, 1949. Their mail will be forwarded from 16 East Pleasant Street, Hamilton, New York. After September, their permanent address will be c/o Department of Economics, University of Michigan, Ann Arbor, Michigan.

* * * *

The Fellowship Council has received news of a new Meeting for Worship being held at St. John's College, Annapolis, Md., Sundays, 11 a.m., in McDowell Hall. Laurence G. Peters, St. John's College, Annapolis, Md., is correspondent. They have had visits from Friends of the Baltimore and Washington Meetings and would be glad for any other Friendly visitors.

* * * *

The Friends Council on Education will hold its regular April meeting on April the 14th, from 5 to 6:30 p. m. at 1515 Cherry Street, Philadelphia. Dr. Arnold E. Look, president of Ellis College, will speak on "Legislative Trends Affecting Education in the United States," followed by open discussion. All are cordially invited. There will be no evening session.

* * * *

Earlham College is host to the ministers and their families of Indiana and Western Yearly Meetings for five days, March 28-April 1. This project is also supported by groups in the Yearly Meetings so that the ministers can attend without expense. The courses are well planned to be very practical in the work of Friends Meetings.

* * * *

The permanent endowment of Wilmington College was recently increased by $125,000, when final settlement was made of the estate of Lida K. Johnson, Urbana. This bequest is the largest contribution ever given Wilmington College. Lida Johnson, widow of Isaac Johnson, well-known manufacturer and philanthropist, died two years ago. She was a member of the Board of Trustees of Wilmington College at the time of her death.

* * * *

Shortly before the 425 students of George School began a ten-day spring vacation on March 18, word was received that ten George School students had won prizes for their entries in the Regional Scholastic Art Exhibit, held in Gimbel's Gallery, Philadelphia. Leah Perkins, head of the school's art department, said the prize-winning works, ranging from woodwork to oil paintings, will be entered in the national scholastic art competition at Pittsburgh late in the spring.

* * * *

Friends University, Wichita, Kansas, has an enrollment of five hundred and seventy-two. One hundred new students enrolled during the second semester. There are three hundred and sixty-four men and two hundred and eight women.

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Mrs. Charles DeVol, recently returned from mission work in China, is visiting among Friends Meetings, telling the story from present-day China. First Friends of Marion recently heard her during their Monthly Meeting sessions, at Marion, Indiana.

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Wabash Friends Meeting has installed and dedicated a new Wurlitzer organ. Francis Brown, minister, gave the dedicatory address on March 20.

* * * *

New groups of Friends have been gathered into worship and discussion in Dallas, San Antonio, Austin, and New Orleans. Recently Gilbert Kilpack visited among them.

Friendly Fellowship

The Friends World Committee (American Section) will hold a conference session with Friends in Jamaica preceding their Yearly Meeting, which will be held April 14-16, 1949, at Highgate, Jamaica. Over the Easter week-end, Friends going from the States will visit with Friends in Jamaica and remain for the Yearly Meeting sessions at Seaside, Hector's River, April 19-21. Those planning to go include Alexander and Jeannette Purdy, Elisabeth H. Bartlett, Emily Parker Simon, Thomas Bodine,

Eleanor Taber, Lydia F. Taylor, J. Passmore and Anna Griscom Elkinton, Allen and Ellen White, and Dorothy L. Gilbert. Emily Parker Simon and Lydia Taylor are planning to visit Cuban Friends and to be at their Yearly Meeting, April 9-11, at Holguin, and then fly over to Jamaica.

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In spite of icy streets and zero weather the Friends Meeting at Grinnell, Iowa, is increasing in interest and attendance. Charles O. Whitely is minister of the Meeting.

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The Sunday School of Bangor Meeting in Iowa Yearly Meeting has adopted a plan whereby the assistant teachers do the teaching on the last Sunday of each month. This trains new persons and also gives perspective and new ideas to the regular teacher.

* * * *

A week of pre-Easter evangelistic meetings will be held at the Fountain City, Indiana, Friends church. Services will begin on Palm Sunday and will continue through the week at eight o'clock each evening except Sunday. The closing service will be Easter Sunday night. The meetings will be conducted by the pastor, Keith Sarver.

* * * *

Fairfield Quarterly Meeting of Western Yearly Meeting enjoyed the ministry of William J. Reagan, of Richmond, Indiana, February 13-25. He participated in the Quarterly Meeting sessions, and spoke in three meetings for worship and at three family night gatherings, as well as speaking in various committee and youth groups and in the schools. The Quarterly Meeting Literature Committee sponsored his visit, and he promoted interest in good reading among adults and children by the books which he brought.

* * * *

William J. Reagan of Quaker Hill, former head of Oakwood School and a Friends' minister, spoke at First Friends Meeting in Des Moines, Iowa, on March 6, at the worship hour. On March 8, Truman Whitaker, pastor of Friends Meeting in Poughkeepsie, joined William Reagan and assisted in a series of services known as religious emphasis week, continuing through March 13. The program included public meetings, informal discussion groups, and opportunities for personal conferences. Both leaders were particularly helpful in guiding the thinking of young people.

* * * *

About forty ministers from churches throughout Iowa Yearly Meeting March 1-3, attended the Quaker pastors' short course on the campus of William Penn College at Oskaloosa. The theme was, "The Mission of the Church," with Frank Davies, evangelistic superintendent, Kansas Yearly Meeting, speaking. Raymond Wilson, executive secretary of the Friends Committee on National Legislation, was one of several other speakers. He reported on Washington developments of concern to church members. Harold Chance, formerly of New Providence and a graduate of Penn College, was with Ray Wilson. They were in Iowa enroute to conduct local conferences on world problems at Earlham, Marshalltown and Sheldon.

* * * *

Plans of Lynn, Massachusetts, Meeting for the coming year include old-fashioned song and prayer services on the first and fourth Wednesdays, Monthly Meeting on the second Wednesday, and missionary meetings on the third Wednesday. On February 22, the annual missionary conference of the Missionary Union of the New England Yearly Meeting was held at the Friends' Center in Cambridge, with colored pictures on *Friends in Arctic Alaska* presented by Ethel Walker of California.

The Lynn Meeting cooperated with the Lynn Council of Churches in the men's breakfast for one thousand men of Lynn, held on Sunday morning, March 6. The annual meeting of the Woman's Missionary Society will be held April 20, at the meetinghouse when James Coney will show the film, *God is My Landlord.*

* * * *

College Avenue Friends church of Oskaloosa, Iowa, has had a busy mid-winter program, a marked feature of which has been the observance of special days or weeks, with the pastor, Lela Gordon, usually leading out. The church was blessed by the one-day conference conducted by Errol T. Elliott and Mildred White, representing the Five Years Meeting, which has resulted in a consecrated effort to support the broader outreach of the church, especially of missions.

A young married couple's class has been organized under the leadership of Helen Binford. Youth Week was observed by two young persons, Dorothy and David Livingston, speaking in the Sabbath morning service, and the showing of the film, *Beyond Our Own,* at the mid-week evening meeting. Brotherhood Week was emphasized with Emil Fuchs, a Friend from German Yearly Meeting, speaking on "Christ's Message in Catastrophe." The pastor's training class has enlisted a number of younger and older persons. College Avenue Friends are cooperating with other churches of the city in the pre-Easter services under the auspices of the Women's Club of the World Day of Prayer and Good Friday services.

In the Larger Circle

Since the Church of the Brethren instituted the "Heifers for Europe" program, five thousand have been shipped. The largest number has gone to Italy. In addition, two thousand, three hundred and ninety-five goats have been shipped, chiefly to Japan.

* * * *

Queens of the kitchen, try this new salad a la India! Bananas, cocoanut, and onions formed the basis of a salad at a church supper in Hagerstown, Maryland, for the first time in local memory. It was all part of an effort to give Church of the Brethren in Hagerstown a taste of what it's like to be a missionary in India.

* * * *

Frank Laubach, pioneer missionary educator, who is credited with teaching sixty million illiterates how to read and write, will conduct a five week's, nation-wide literacy campaign in Korea. Observers regard the campaign as an almost unparalleled opportunity to put literature into the hands of the people that will help propagate both democratic and Christian ideas.

* * * *

Preliminary reports have been released on what Mr. Charles P. Taft, former head of the Federal Council of the Churches, has called "the most comprehensive study ever undertaken" of the Life and Work of Women in the Church. American and the world-wide reports stress the fact that the churches are not using the abilities of their women to the fullest advantage. Many

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Another denominational union takes place as the Congregational Christian church unites with the Evangelical and Reformed. Unions on the local community and denominational level are helping to undergird such fellowships as that of the World Council of Churches.

* * * *

The fortieth International Christian Endeavor Convention will be held in Toronto, Ontario, Canada, July 5 to 10. Youth from United States and Canada will attend. A parade with more than ten thousand delegates from Canada and the United States expected to march, has been planned.

women, the world report notes, "who have knocked at the doors of their churches seeking vocation, have found the doors not opened except in a rather niggardly fashion."

* * * *

The American Association for the United Nations recommendations include: no effort to make textual change in the Charter at the present; collective self-defense treaty under Article 51 of the Charter; creation of an international guard force; solution of the atomic energy problem and disarmament; independent sources of income for the United Nations; economic cooperation through the Economic Commission for Europe and other similar regional commissions; adoption of the Convention on Genocide; support by the United States to colonial powers working toward self-government.

* * * *

In rapid succession nations are starting literacy campaigns, calling upon educated Christians to help teach. This furnishes an opportunity for evangelizing. The illiterates of the world are fast coming to the state where they want to read as much as a blind man wants to see. They know that they are poor, sick, exploited, because they are ignorant. They don't want our doles; they want us to help them help themselves. Illiterates — desperate in their desire to read—welcome anybody who helps them, and opens their minds to all literature supplied them. This three-fifths of the world, now illiterate, will be captured by Christ or by atheistic materialism. Whoever works hard and fast can win them.

BIRTHS

BURTON—To Lindley J. and Emma Cadbury Burton, a daughter, Jane Lindley Burton, on February 25, at Bryn Mawr, Pennsylvania.

HUNT—To Folger and Anabel Parker Hunt of Wilmington, Ohio, a son, Milo Edgar, on March 10.

DEATHS

KENWORTHY—Cora A. Kenworthy on January 15, at Whittier, California. She was born in 1865, near Grinnell, Iowa, the daughter of Joel and Rebecca Kenworthy, a birthright Friend. Her early life was spent in Kansas and Iowa, and in 1937 she went to Whittier, California. Surviving are four sisters, Anna Hoag, Elda Kenworthy, Ruth Kenworthy, and Jennie Davis, all of Whittier. Services were held at Whittier on January 19, with Robert E. Cope officiating.

KENWORTHY — Smith Kenworthy on January 22, at Whittier, California, just a week following the death of Cora Kenworthy, his sister. He was born in 1858 near Grinnell, Iowa. He was united in marriage with Nettie Smith in Kansas, going to Oskaloosa shortly thereafter and, in 1910, the family went to Whittier. He took an active interest in Friends, of which he was a lifelong member. Surviving are two daughters, Alma Hatch, Elda Coppock; a son, Carl Kenworthy; four sisters, Anna Hoag, Elda Kenworthy, Ruth Kenworthy, and Jennie Davis; four grandchildren, and five great grandchildren. Services

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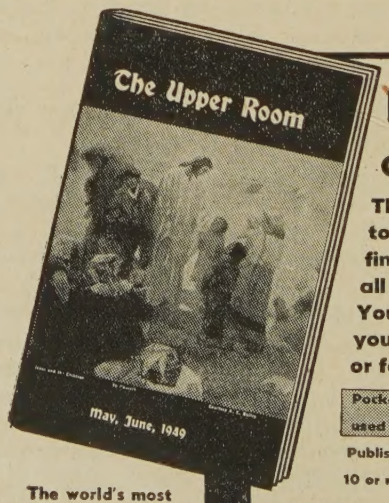

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THE UPPER ROOM Nashville 4, Tennessee

were conducted by Robert E. Cope at Whittier.

LANCASTER—Lewis G. Lancaster on February 20, at his home near Keytone, Indiana, aged eighty-four years. He was a member of Keystone Meeting, which he had served as clerk, elder and trustee, and Sabbath School teacher. Surviving are his widow, Sarah; two daughters, Joy Dye of Fort Wayne, and Grace Alshire at home; eight grandchildren and several great grandchildren. Services were conducted by Lee Tyndall and Mearl Wilson in the Keystone Friends church.

MOTE—Omar C. Mote on February 12, at his home in West Milton, Ohio, aged seventy-eight years. He was a faithful member of Center Friends Meeting, having taught his Sunday School class the Sunday before his death. Surviving are his companion, Emily Pearson Mote; three daughters, two sons, and a number of grandchildren and great grandchildren. Burial was in Old Ludlow Cemetery near Laura, Ohio.

TUCKER—Fred S. Tucker at Jackson, Michigan, on March 5, at the home of his daughter, Mrs. Walter Sublett. He was a member of Traverse City Monthly Meeting. He leaves his widow, Ica Tucker, three daughters and three sons. Services were conducted in Traverse City by his former pastor, Chester B. McKean, assisted by William Paulson.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister. 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting secretary, 1401 Crain St., Evanston, Ill., Phone Greenleaf 5-6491.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School at 9:30; Morning Worship at 10:45. Herbert Huffman, Minister; George Warheit, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 W. Flagler Street. Worship, First Day at 3 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PI. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a. m.

ORLANDO, FLORIDA

Friends Meeting, First-day at 11 a.m., Sorosis House, 108 Liberty Street.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

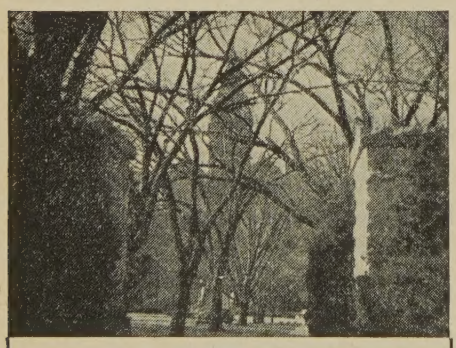
When there is not much else to talk about one turns to the vagaries of the weather. Truly California and the Pacific Coast have had January weather and we have had theirs. A year ago a great snowstorm the day after Christmas was the forerunner of nearly two months of ideal winter weather with skiing and winter sports at their best. This year January has been so mild, the hills were bare and winter sports *non est.* We understand this condition extended throughout the New England resorts and that hotel managers were in despair. Fortunately we have had a succession of conventions and meetings at the Inn and a good sprinkling of permanent guests. The Foreign Missions Conference brought three hundred guests early in January, followed by the Home Missions Council with two hundred and fifty in attendance. Then a three day meeting of the National Preparatory School Conference of three hundred and fifty including delegates from all our Friends Schools in the East but one. After they had departed came the Inter-Board Committee on Missionary Education (Methodist). Telegrams went out from the Inn on the first instant saying there now was "seven inches of powder snow on a two inch base, skiing fine." So it goes!

THE INN

BUCK HILL FALLS, PENNA.

"The blasts of January
Would blow you through and through."

Shakespeare—Winter's Tale



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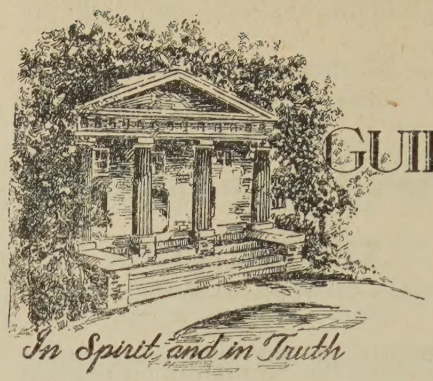

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